

Peter Gunning

Injunctions

geuen by the Queenes
Majestie.

Anno Domini 1559.

The first yere of the raigne of
our Soueraigne Lady
Queene Eliza-
beth.

¶ Cum privilegio Regiæ
Majestatis.



**INIVNCTIONS GEVEN BY THE
Queenes Maiestie, aswell to the
Cleargie, as to the Laitie of
this Realme.**



In the Queenes most
royall Maiestie, by the
aduyse of her moste ho-
norable Counsaile, in-
tendyng the aduance-
ment of the true bond
of Almightye God, the
suppression of supersti-
tion throughe all her
hyghnesse Realme and
Dominions, & to plant
true religion, to the ex-
tirpacion of al hypocri-
sie, enomyties, and

buses (as to her duetie apperteyneth) doth minister vnto her
louyng subiectes these Godlye Iniuunctions hereafter folow-
yng. All which Iniuunctions, her hyghnesse wylleth and com-
maundeth her louyng subiectes obediently to receyue,
and truely to obserue and kepe, euery man in their
offices, degrees, and states, as they wyll
auoyde her hyghnesse displeasure,
and the paynes of the
same hereafter
expressed.



The fyrste is. That all
Deanes, Archdeacons,
Parsons, Vicars, and
all other Ecclesiasticall
persons, shall faythful-
ly kepe & obserue, and
as farre as in the maye
lye, shall cause to be ob-
serued & kepte of other,
all and singuler lawes
and Statutes made for
the restorynge to the

1.
Usurped and
forayne auc-
thoritie.

crowne the auncient iurisdiction ouer the state
Ecclesiastical, and abolyshyng of all forayne
power repugnaunt to the same. And further-
more, all Ecclesiasticall persons hauyng cure of
soule, shall to the vttermost of theyr wpt, know-
ledge, and learnyng, purely, sincerely, and with-
out any colour or dissimulation, declare, man-
ifest, and open, foure tymes euery yere at the
leaste, in theyr Sermons and other Collations,
that all vsurped and forayne power, hauyng no
stablishment nor ground by the lawe of God,
is for mooste iuste causes taken awaye and aboly-
shed: And that therefore no maner of obedience
or subiection, within her hyghnesse Realmes
and dominions, is due vnto any suche forayne
power. And that the Quenes power within her
Realmes and dominions, is the hyghest power
vnder God, to whom all men within the same
Realmes and dominions, by Gods lawes owe
mooste loyaltie and obedience, afore and aboue

all other powers and potentates in earth.

119
2.
Images.

Besides this, to thintent that all superstition and hipocrisie, crept into diuers mens hartes, may banysh a way: they shall not set forth or extoll the dignitie of any Images, Reliques, or miracles, but declaryng the abuse of the same, they shall teache that all goodnes, health, and grace, ought to be both asked and looked for only of God, as of the very aucthour and geuer of the same, and of none other.

3.
A Sermon
euery month

Item, that they the persons aboue rehearsed, shall preach in theyr Churches and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherein they shal purely and sincerely declare the worde of God, and in the same exhort their hearers to the workes of faith, as mercy and charitie, speciall ye prescribed and commaunded in Scripture. And that workes deuised by mans phantasies besydes Scripture, (As wandryng of Pygrymages, setting vp of Candelis, prayng vpon Beades, or such lyke superstition) haue not only no promise of rewarde in Scripture, for doynge of them: but contrary wyse, great threathynge and maledictions of God, for that they be thynges tendyng to Idolatry and superstition, whiche of all other offences God almyghtie doth most detest and abhorre, for that the same diminishe most his honoꝝ & glory.

Workes of
fayth.

Workes of
mans deuice.

1104
4.
Quarter ser-
mon, or Ho-
mily.

Item, that they the persons aboue rehearsed, shall preach in theyr owne persons once in euery quarter of the yere at the least, one Sermon, be-
yng licenced specially therevnto, as is specified
here

Iniunctions.

hereafter: Whiche shall reade some Homilye prescribed to be vsed by the Queenes auctoritie, euery Sunday at the least, vnlesse some other preacher sufficientely licenced, as hereafter, chaunce to come to the Paryshe for the same purpose of preachyng.

Item, that euery holy daye throught the yere, when they haue no Sermon, they shall immediatly after the Gospell, openly and playnely recite to theyr paryssoners in the Pulpytte, the Pater noster, the Crede, and the ten Commaundementes in Englyshe, to thintent the people may learne the same by harte, exhortyng all parsones and householders, to teach theyr chyldren and seruauntes the same, as they are bounde by the lawe of God and conscience to do.

Also that they shall prouide within thre monethes next after this visitation, at the charges of the Paryshe, one booke of the whole Byble of the largest volume in Englyshe. And within one monethes next after the sayde visitation, the Paraphrases of Erasmus also in Englyshe, by the Gospels, and the same sette by in some convenient place within the sayde Church that they haue cure of, where as theyr paryssoners may most commodiously resort vnto the same, and reade the same, out of the tyme of common service. The charges of the Paraphrases, shalbe by the Parson or proprietarie and parissioners, to be payed by equall porcions. And they shall discorde no man from the reading of any part of the Byble, eyther in Latin or in Englyshe, but shall

5. *not*
The Pater
noster, Crede
& ten Com-
maundemen-
tes.

6.
The Byble
and Para-
phrases.

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rather exhorste euery person to reade the same with great humilitie and reuerence, as the verye lyuelie worde of God, and the speciall foode of mans soule, whiche all Christian persons are bounde to embrace, beleue, and folowe, yf they loke to be saued: Whereby they maye the better knowe their dueties to God, to their Soueraigne Lady the Quene, & theyr neyghbour, euer gently and charitably exhortyng them, and in her Maiesties name strayghtly chargyng and commaundyng them, that in the readyng therof no man to reason or contende, but quietly to heare the reader.

7.
Haunting of
Alehouses by
Ecclesiastical
persons.

Also the sayde Ecclesiasticall persons, shall in no wise at any vnlawful tyme, nor for any other cause then for theyr honest necessities, haunt or resort to any Tauerne or Alehouses. And after theyr meates they shall not geue them selues to dzyrnyng or ryot, spendyng theyr tyme ydelly by day or by nyght, at dyce, cardes, or tables playyng, or any other vnlawfull game: But at all tymes as they shall haue leysure, they shall heare or reade somewhat of holye Scripture, or shall occupye them selues with some other honest studye or exercyse, and that they alwayes do the thynges which apperteyne to honestie, and endeuour to profite the common wealth, haung alwayes in mynde that they ought to excell all other in puritie of lyfe, and shoulde be example to the people to lyue well and Christianly.

11478.
Preachers
not licenced.

Also, that they shall admit no man to preach within any theyr cures, but such as shal appear

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unto them to be sufficiently licenced therunto by the Quenes Maiestie, or the Archbishop of Cantorburie, or the Archbishop of Yorke, in eyther theyr Prouinces, or the Byschop of the Diocesse, or by the Quenes Maiesties visitours. And such as shalbe so licenced, they shall gladly receiue, to declare the worde of God at conuenient tymes, without any resystaunce or contradiction. And that no other be suffered to preache out of his cure or paryshe, than suche as shalbe licenced, as is aboue expessed.

Also, yf they do or shall knowe any man with, or theyr paryshe, or els where, that is a letter of the worde of God to be read in Englyshe, or sinfully preached, or of the execution of these the Quenes Maiesties Iniunctions, or a fauour of any usurped and forrayne power, nowe by the lawes of this Realme iustlye reiecte and taken away, they shall detecte and present the same to the Quenes Maiestie, or to her Counsaile, or to the Ordinarie, or to the Justice of peace next adioynng.

9. 1. c. f.
Letters of
the worde.

Fauours of
the usurped
power.

Also, that the Parson, Vicar, or Curate, and paryshoners of euery Paryshe within this Realme, shall in theyr Churches and Chappels kepe one booke or Register, wherein they shall wyte the day and yere of euery weddyng, chrysmynng, and buryall, made within the paryshe, for theyr tyme, and so euery man succeasse them lyke wyse, and also therein shall wyte

10.
A Register.

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wryte euery persons name that shalbe so wedded, christened, and buryed. And for the safe keeping of the same booke, the Parson shalbe bounde to prouyde of theyr common charges one suer Coffer with two lockes and keyes whereof the one to remayne with the Parson, Vicar, or Curate, and the other with the wardens of euery parsonne Church or Chappell wherein the sayde booke shalbe layde bp. which booke they shall euery Sunday take forth, and in the presence of the sayde wardens, or one of them, wryte and recorde in the same, all the weddinges, Christenynge, and buryalles, made the whole weeke before: and that done, to lay bp the booke in the sayde Coffer, as afoze. And for euery tyme that the same shalbe omitted, the party that shalbe in the fault thereof, shall forfayte of the sayde Church. iii. s. iiii. d. to be imployed the one halfe to the poore mennes bore of that parsonne, the other halfe towarde the repaire of the Church.

II.
Distribution
of the .xl.
part.

Furthermore, because the goodes of the Church are called the goods of the poore, and at the dayes nothyng is lesse seene then the poore to be sustented with the same: All Parsons, Vicars, Rectories, Prebendaries, and other beneficed men within this Deanry, not being resident vpon theyr benefices, which may dispende perely twentie poundes or aboue, cyther within this Deanry, or elswhere, shall distribute hereafter amonge theyr poore parsonne

other inhabitants there, in the presence of the Churchwardens or some other honest men of the parish, the fourtie part of the fruites and revenues of their sayde benefice, lest they be worthily noted of ingratitude, which reseruing so many partes to them selues, can not bouch- safe to impart the fourtie portion therof among the poore people of that parrys, that is so fruit- full and profitable vnto them.

And to the intent that learned men may here- after spring the more for the execution of the pre- mises, every Parson, Vicar, Clerke, or beneficed man within this Deanry, hauyng yerely to dis- pend in benefices and other promotions of the Church an hundredeth poundes, shall geue. iiii. li. s. viii. d. in exhibition to one scoler in any of the vniuersities, and for as many. C. li. more, as he may dispende, to so many scolers more shall be like exhibition in the vniuersitie of Oxford or Cambridge, or some gramer schole, whiche af- ter they haue profited in good learnyng, may be maintainers of their patrones, cure, and charge, as well in preachyng, as otherwise in execution of their offices, or may when nede shalbe, otherwise profite the common weale, with their counsaile and wysdome.

Also that all Proprietaries, Parsons, Vicars, Clerkes, hauyng Churches, Chappels, or man- sions within this Deanry, shall bestowe yere- ly hereafter vppon the same mansions or chaun- cels of their Churches, beyng in decay, the fifth part of that their benefices, tyll they be fullye repay-

12.
Exhibition
for schollers.

13.
The. v. part
for reparati-
on.

repayred, and shall alwayes kepe and mayntayne in good estate.

14.
Reading of
the Injunctions.

Also that the sayde Parsons, vicars, and Clerkes, shal once every quarter of the yere read these Injunctions geuen vnto them, openly and deliberatlye before all their parishioners, at one time, or at two severall times in one day, to the intent that both they may be the better admonished of their duetie, and their sayde parishioners the more moued to folow the same for their part.

15.
Payment of
Tythes.

Also forasmuch as by lawes established, every man is bounde to pay his tithes, no man shall by colour of duetie omitted by theyr Curates, deteyne theyr tythes, & so requite one wronge with another, or be his owne iudge: but shall truly pay the same, as he hath ben accustomed, to the Parsons, vicars, and Curates, without any strainte or diminution. And suche lacke & default as they can iustely fynde in theyr Parsons and Curates, to call for reformation thereof, at the ordinaries and other superiours, who by complaint and due profe therof, shall reforme the same accordyngly.

16.
The Newe
Testament
and Paraphrases.

Also that every Parson, vicar, Curate, and Stipendary priest, beyng vnder the degree of master of art, shall provide and haue of his owne within thre monethes after this visitation, the newe Testament both in Latin and in English with Paraphrases vppon the same, conseruynge the one with the other. And the Byschoppes and other Ordinaries by themselves or theyr officers in theyr Synodes and visitations, shall examine

the sayde Ecclesiasticall personnes, howe they
have profited in the studie of holy Scripture.

Also that the vice of dampnable dyspayre may 17.

be clearely taken away, and that firme beliefe
and stedfast hope may be surely conceived of all
their parishioners beyng in any daunger, they
shall learne and haue alwayes in a redynesse,
such comfortable places and sentences of Scrip-
ture, as do sette forth the mercy, benefites, and
goodnesse of almightie God, towarde all peni-
tent and beleuyng persons, that they maye at
all tymes when necessitie shall require, prompt-
ly comfort theyr flocke with the lyuely worde
of God, whiche is the onely staye of mans con-
science.

Comforta-
ble senten-
ces for the
sicke.

Also to auoide all contention and stryfe 18.

which heretofore hath risen among the Quenes
Maisties subiectes in sundrye places of her
realmes and dominions, by reason of fonde cur-
se, and chalengyng of places in procession:

Procession
to be left.

and also that they maye the more quietly heare
that whiche is sayde or songe, to their edifyng,

they shall not from hencefoorth in any paryshe
Church, at any tyme vse any procession about

the Church or Church yerde, or other place,
immediatly before the tyme of Communion

of the Sacrament, the Priestes with other of
the Quyre, shall kneele in the myddes of the

Church, and syng or say playnely and distinctly
the Letany whiche is set forth in Englishe, with

The Leta-
nie.

the Suffrages folowing, to thintent the peo-
ple may heare and answere. And none other pro-
cession

Let hearing
of diuine ser-
uice.

116 19.
Perambula-
tion of pa-
rishes.

cession or Letany to be had or bled, but the sayde
Letany in Englishe, addyng nothyng thereto,
but as it is now appoynted. And in Cathedral
or Collegiat Churches, the same shalbe done in
suche places and in suche sort, as our commissio-
ners in our visitation shal appoynt. And in the
tyme of the Letany, of the common prayer, of the
Sermon, & when the Priest readeth the Scrip-
ture to the parishioners, no maner of persons
without a iuste and bygent cause, shal be any
walkyng in the Church, ne shal depart out of
the Church, and all ryngyng and knollyng of
bells shalbe utterly forborne for that tyme, ex-
cept one bell in conuenient tyme to be ronge or
knolled before the Sermon. But yet for the re-
teynyng of the perambulation of the Circuits
of parishes, they shal once in the yere at the tyme
accustomed, with the Curate and the substantiall
men of the paryshe, walke about their parishes
as they were accustomed, and at theyr returne to
the Church, make their common prayers.

Provided, that the Curate in their sayde com-
mon perambulations bled heretofore in the
dayes of Rogations, at certayne conuenient pla-
ces, shal admonishe the people to geue thanks
to God, in the beholding of Gods benefites, &
thencrease and aboundaunce of his frutes by
the face of the earth, with the saying the. C.
Psalme: *Benedic anima mea.* &c. or such like. At what
time also, the same Minister shal inculke the
or suche sentences: *Cursed be he whiche trans-*

with the boundes and dolles of his neighbour.

Or such other order of prayers, as shalbe hereafter appoynted.

Item, all the Quenes saythfull and louyng subiectes, shall from henceforth celebrate and kepe their holydaye, accordyng to Goddes holys will and pleasure, that is, in hearyng the worde of God read and taught, in pryuate and publique prayers, in knowledgyng theyr offences to God, and amendement of the same, in reconcyllyng theyr selues charitablye to theyr neyghbours wher displeasure hath ben, in oftentymes receauyng the Communion of the very body and blood of Chryste, in visityng of the poore and sick, in byng all sobernesse and godlye conuersion: Yet notwithstanding, all Parsons, Vicars, and Curates, shall teache and declare vnto their Parishioners, that they may with a safe and quiet conscience, after their Common prayer, in the tyme of Haruest, labour vpon the holy festiuall dayes, and saue that thyng whiche God hath sent. And yf for any scrupulositie or conscience, men shoulde superstitiously stayne from workyng vpon those dayes: that they should greuously offende and displease

20. not
Spendyng
all the holy
day.

Also, forasmuche as variaunce and contentions is a thyng that mooste displeaseth God, and is mooste contrary to the blessed Communion of the body & blood of our Saviour Chyist, Curates shall in no wyse admit to the receiuyng thereof of theyr cure or flocke, whiche be openly

21. not
Open con-
tenders to be
reconciled
openly.

known to lyue in sinne notorious, without re-
pentance, or who hath maliciously and openly
contended with his neyghbour, vnlesse the same
do fyyst charitably and openly reconcytle him selfe
agayne, remitting al rancour and mallice, what-
soeuer controuersie hath ben betwene them.
And neuerthelesse, their iust tytles and ryghtes
they maye charitably prosecute before suche as
haue auctoritie to heare the same.

22.
Contemners
of laudable
ceremonies.

Also, that they shall instructe and teache in
theyr cures, that no man ought obstinately and
maliciously breake and violate the laudable ce-
remones of the Church, commaunded by pub-
lique auctoritie to be obserued.

23.
The abolish-
ment of thyn-
ges supersti-
tious.

Also, that they shall take away, utterly exting-
uish, and destroy all shrines, coueryng of shrines, al-
tables, candellsticks, tryndalles, and rolles of
ware, pictures, payntynge, and all other monu-
mentes of fayned miracles, pylgrimages, ydola-
try, and superstition, so that there remayne no
memory of the same in walles, glasses, windowes
or els where within theyr Churches and houses,
preseruyng neuerthelesse or repayryng both the
walles and glasse wyndowes. And they shall ex-
hort all theyr parishioners to do the lyke within
their seuerall houses.

24.
The Pulpit

And that the Churchwardens, at the common
charge of the parishioners, in euery Church shall
prouide a comely and honest Pulpit, to be set in
a conuenient place within the same, and to be
there semely kepte, for the preachyng of Gods
worde.

Also, they shall provide and have within three
 months after this visitation, a stronge Chesse, ^{25.} The Chesse
 with a hole in the upper part thereof, to be prout- for the poore
 ed at the cost and charge of the Parson, haupng
 three keyes, whereof one shall remayne in the cu-
 stody of the Parson, Vicar, or Curate, and the
 other two in the custody of the Churchwardens,
 or any other two honest men, to be appoynted by
 the parson from yere to yere. whiche Chesse, you
 shall set and fasten in a moste convenient place,
 so that the parishioners shoulde put into it
 their oblations and almes for their poore neigh-
 bours. And the Parson, Vicar, and Curate,
 shall diligently from tyme to tyme, and specially
 when men make theyr Testamentes, call upon,
 exhort, and move theyr neighbours to conferre
 amonge, as they make well spare, to the sayde
 Chesse, declaring unto them, whereas heretofore
 they have ben diligent to bestowe muche sub-
 stance other wyse then God commaunded, upon
 sondons, pylgrimages, trentalles, detrayng of
 images, offering of Candelles, geuyng to fry-
 ars, and upon other lyke blynde deuotions: they
 ought at this tyme to be muche more redye to
 helpe the poore and nedye, knowyng that to re-
 lieue the poore, is a true worshipping of God,
 requyred earnestly vppon payne of euerlastyng
 damnation, and that also whatsoeuer is geuen
 to theyr comfort, is geuen to Christe hym selfe,
 and so is accepted of hym, that he wyl mercy-
 fully rewarde the same with euerlastyng lyfe.
 whiche almes and deuotion of the people,
 the

The distri-
bution of
the almes.

the keepers of the Keyes shall at tymes conuenient take out of the Chest, and distribute the same in the presence of the whole Paryshe, or sixe of them, to be truly and faythfully delyuered to their most nedie neighbours. And yf they be prouided for: then to the reparation of high wayes next adioynnyng, or to the pooze people of such Parishes nere, as shalbe thought beste to the sayde keepers of the Keyes. And also the money which ysleth of fraternities, Guildes, and other stocks of the Church (except by the Quenes Maiesties auctoritte it be otherwise appointed) shalbe put into the sayde Chest, and conuerted to the sayde vse. And also the rentes of landes, the profite of cattell, and money geuen or bequethed to Obites and Diriges, or to the fyndyng of Candles, Lightes, Tapers, and Lampes, shalbe conuerted to the sayde vse: Sauing that it shalbe lawfull for them to bestowe part of the sayd profites vpon the reparation of the saide Church yf great nedie require, and where as the parish is very pooze and not able otherwyse to repayre the same.

112^{26.}
Symonye.

Also, to auoyde the detestable sinne of Symonie, because buying and sellyng of Benefices is execrable before God: therefore all such persons as bye any Benefices, or come to them by fraude or deceite, shalbe depriued of such Benefices, and be made vnable at any tyme after to receiue any other spirituall promotion. And suche as sell them, or by any colour do bestowe them for their owne gayne and profite, shall lose the

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right and title of patronage, and presentment
for that tyme, and the gift therof for that vacati-
on, shall appertain to the Quenes Maestie.

Also, because through lacke of preachers in
many places of the Quenes Realmes and Domi-
nions, the people continue in ignorance and
blindnes, all Parsons, vicars, and Curates, shall
reade in theyr Churches euery Sunday, one of
the Homilies which are and shall be set forth for
the same purpose, by the Quenes authoritie, in
such sorte as they shall be appoynted to do in the
preface of the same.

27. *1. c. f.*
Homilies to
be read.

Also where as many indiscrete persons do at
this daye uncharitably contemne and abuse
Priests and Ministers of the Church, because
some of them (hauing small learning) haue of
longe tyme fauoured sonde phantasies, rather
than Gods trueth: Yet forasmuch as theyr office
and function is appoynted of God, the Quenes
Maestie wylleth and chargeth all her louing
subiectes, that from hencefoorth they shall vse
them charitably and reuerently for theyr office
and ministracion sake, and especially such as la-
bour in the setting forth of Gods holy worde.

28. *1. d. f.*
Contempte
of Ministers.

Item, although there be no prohibition by the
worde of God, nor any example of the primatiue
Church, but that the Priests and Ministers of
the Church maye lawfully for the aduocating of
conuocation, haue an honest and sober wyse, and
that for the same purpose the same was by Acte
of Parliament in the tyme of our deate brother
King Edward the first made lawfull, where

29.

upon a greete number of the Clergie of this
 Realme were then married, and so per continue
 Yet because there hath grown offence and some
 scandal to the Church by lacke of discrete & so-
 ber behaviour in many Ministers of the Church
 both in chosing of thye wives and in indiscreet
 living with them: The remedy whereof is ne-
 cessary to be sought. It is thought therefore very
 necessarie, that no manner of Priest or Deacon
 shal hereafter take to his wyfe any manner of wo-
 man, without the aduice and allowance first
 had upon good examination by the Bishoppe of
 the same Diocese, and two Justices of the peace
 of the same County, dwelling next to the place
 where the same woman hath made her most
 abode before her maryage, nor without the good
 will of the parentes of the said woman, if she
 have any living, or two of the next of her kynne
 folkes, or for lacke of knowledge of suche, of her
 master or mistres where she serveth. And be-
 fore he shal be contracted in any place, he shall
 make a good and certayne proff therof to the
 Minister, or to the congregation assembled for
 that purpose, which shal be upon some holyday
 where divers may be present. And if any shall
 do other wyse, that then they shall not be per-
 mitted to minister either the word or the Sa-
 cramentes of the Church, nor shal be capable
 of any Ecclesiasticall benefice. And for the ma-
 ner of mariages of any Bishopps, the same shal be
 allowed and approved by the Metropolitane of
 the Province, and also by such Conventions

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as the Queenes Maiestie shall thereunto ap-
 point. And yf any Maister, or Deane, or anye
 head of any Colledge, shall purpose to marrye,
 the same shall not be allowed but by such to
 whom the visitation of the same doth properly
 belong, who shall in any wise proude that the
 same tender not to the hynderaunce of the
 house. Item her Maiestie being desirous to haue
 the priests and Clergie of this Realme to be
 had as well in outwarde reuerence, as other wise
 regarded for the worthines of the ministeries,
 and thynkyng it necessary to haue them knowne
 to the people in all places and assemblies, both in
 the church and without, and thereby to receiue
 the honour and estimation due to the speciall
 messengers and ministers of almyghtie God:
 willeth and commaundeth that all Archbishops
 and Bishops, and all other that be called or ad-
 mitted to preaching or ministry of the Sacra-
 mentes, or that be admitted into any vocation
 Ecclesiasticall, or into any societie of learning
 in eyther of the vniuersities, or els where: shall
 be and weare such senely habites, garmentes,
 and such square Cappes, as were most common
 by and orderly receiued in the latter part of the
 reigne of kyng Edward the first, not thereby
 manying to attribute any holynesse or speciall
 worthynesse to the sayde garmentes: But as
 saint Paul teacheth, *omnis gloria mundi*
vanitas vanitatum et omnia in vanum
peribunt. *any ornamente that is put on the bodye*
shall be as a garmente that shal be put on
and taken off againe.

Of apparell
 of ministers.

Iniunctions.

31. **Heresy.** Item, that no man shall wilfully and obstinately defende or mayntayne any heresy, errors, or false doctrine, contrary to the fayth of Christ and his holy Scripture.

32. **Charmes.** Item, that no persons shall vse charmes, sorcery, enchaunementes, witchcraftes, southsaying, or any lyke deuylsbe deuylce, nor shall resort at any tyme to the same for counsell or helpe.

33. **Absence fro Common prayer.** Item that no person shall, neglectyng theyr owne parish Church, resort to any other Church in tyme of Common prayer or preachyng, except it be by the occasion of some extraordinary Sermon, in some paryshe of the same towne.

34. **Inholders, & Alehouses.** Item, that no Inholders, or Alehousekeepers shall vse to sell meate or drynke in the tyme of common prayer, preachyng, readyng of the Homilies or Scriptures.

35. **Images in houses.** Item, that no persons kepe in theyr houses any abused Images, tables, pictures, paintinges and other monumentes of fained miracles, pilgrimages, idolatry, or superstition.

36. **Disturbers of Sermons or seruice.** Item that no man shall wyllyngly let or disturbe the preacher in tyme of his Sermon, or let or discourage any Curate or Minister to syng or say the diuine seruice now set forth, nor moche or less at the Ministers of such seruice.

37. **Rashe talkers of scripture.** Item, that no man shall talke or reason of the holy Scriptures rashely or contentiously, nor maynteyne any false doctrine or error; but shall commune of the same when occasion is geuen reuerently, humbly, and in the feare of God, for his comfort and better vnderstandyng.

Item

Item, that no man, woman, or chyld, shalbe
otherwyle occupied in the tyme of the seruice, Attendaunt
then in quiet attendaunce to heare, marke, and to the seruice
understande, that is read, preached, and mini-
stred.

38.

Item, that every scoolemaster and teacher
shall teache the Grammer sette forth by kynge
Henry the .viij. of noble memorye, and continu-
ed in the tyme of kynge Edward the first, and none
other.

39.

The Gram-
mer of kynge
Henry the
eighth.

Item, that no man shall take bypon hym to
teache, but such as shalbe allowed by the Ordi-
nary, and founde meete, as well for his learnyng
and dexteritie in teachyng, as for sober and ho-
nourable conversation, and also for ryght vnderstan-
dyng of Gods true religion.

40.

Allowaunce
of Schoole
masters.

Item, that all teachers of chyldren, shal stirre
and moue them to the loue and due reuerence of
Gods true religion, nowe truly sette forth by
publique aucthoritie.

41.

Duetie of
Schoole ma-
sters.

Item, that they shall accustome theyr scollers
reuerently to learne suche sentences of Scrip-
tures, as shalbe most expedient to induce them
to all godlynesse.

42.

Sentences of
Scripture
for scollers.

Item, forasmuch as in these latter dayes ma-
ny have ben made Priestes, beyng chyldren, and
otherwyle vtterly vnlearned, so that they coulde
scarcely say Mattens and Masse: The Ordina-
ries shall not admitte any suche to any cure or
spirituall function.

43.

Unlearned
Priestes.

Item, every Parson, Vicar, and Curate, shall
upon every Holyday and every seconde Sunday

44.

The Cathe-
in churche,

in the yere, heare and instructe all the youth of the parryshe, for halfe an houre at the leaste, before Euenyng prayer, in the tenne Commaundementes, the Articles of the beltese, and in the Lordes prayer, and diligently examine them, and teache the Catechisme, let forth in the booke of publique prayer.

Item, that the Ordinaries do exhibite vnto our visitours thei bookes, or a true copp of the same, conteynyng the causes why any person was imprisoned, sampted, or put to death, for religion.

Item, that in every parryshe, three or foure discrete men whiche tender Gods glory and his true religion, shalbe appoynted by the Ordinaries, diligently to see that all the parryshe-ners duely resort to thei Church, vppon all Sundayes and holy dayes, and there to continue the whole tyme of the godlye seruyce. And all suche as shalbe founde slacke or negligent in resortyng to the Church, hauyng no great nor vrgent cause of absence, they shal straightly call vpon them, and after due monition, yf they amende not, they shal denounce them to the Ordinate.

Item, that the Church wardens of every parryshe, shal deliuer vnto our visitours the Inuentories of vestmentes, copes, and other ornaments, plate, bookes, and specially of Brayles, Cowchers, Legendes, Processionales, Hymnalles, Manuellles, Portuclles, and such lyke, apperteynyng to thei Church.

Item.

in the yere, heare and instructe all the youth of the parryshe, for halfe an houre at the leaste, before Euenyng prayer, in the tenne Commaundementes, the Articles of the beltese, and in the Lordes prayer, and diligently examine them, and teache the Catechisme, let forth in the booke of publique prayer.

45. The booke of the afflictions for religion.

46. Overseers for service on the holydays.

47. Inuentories of Church goodes.

Item that wherely appoynted wednesdaies and
 fridays, not beyng holy dayes, the Curate at
 the accustomed houres of seruite, shall resort to
 church, and cause warning to be given to the
 people by knollyng of a bell, and say the Letany
 and prayers. And wherby the same Curate shall
 Item, because divers Collegiate, and also
 some parochie Churches heretofore, there hath
 ben playnges appoynted for the mayntenaunce
 of menne and chyldren, to vse syngyng in the
 church, by means whereof the laudable sci-
 ence of musicke hath ben had in estimation, and
 profited in knowledge: The Quenes Maiestie
 neyther meaning in any wyse the decaye of anye
 thing that might conveniently tende to the vse
 continuance of the sayde science, neyther
 to have the same in any parte so abused in the
 Church, that thereby the common prayer should
 be the worse vnderstande of the hearers; wylleth
 and commaundeth, that fyrste no alteracion be
 made of suche assignementes of syngyng, as here-
 tofore hath ben appoynted to the vse of syngyng
 of musicke in the Church, but that the same so
 remaine. And that there be a modest and
 distinct songe, so vled in all partes of the com-
 mon prayers in the Church, that the same
 maye be as playnely vnderstanded, as if it were
 read without syngyng. And yet neuerthelesse,
 for the comfortyng of such as delyte in musicke,
 maye be permitted that in the begynnyng, or
 the end of common prayers, eyther at morning
 or evening, there maye be songe an Hymne,

48.

Seruyce on
 Wendesdaies
 & Frydayes.

49.

Continuance
 of syngyng in
 the Church.

17

And wherby the same Curate shall
 wherby the same Curate shall
 wherby the same Curate shall

02

Injunctions.

of suche lyke song, to the prayse of almyghtie God, in the best sort of melody and musike that may be conveniently deuysed, hauyng respect that the sentence of the Hymne maye be vnderstanded and percepued.

106 50.
Agaynst
clamorous
& infamous
wordes.

Item, because in all alterations, and specialy in Rites and Ceremonies, there happeneth discorde amonges the people, & thereupon clamorous wordes and raylenges, whereby charitie the knot of all Christian societie is loosed: The Queenes Maiestie beyng most desirous of all other earthlye thynges, that her people shoulde lyue in charitie both towarde God and manne, and therein abounde in good workes: wylleth and strayghtly commaundeth al maner her subiectes to forbear all bayle and contencious disputations in matters of Religion, and not to be in dyspyte or rebuke of any person these conuincious wordes, papist, or papistickall hereticke, scismaticke, or sacramentarye, or any such lyke wordes of reproche. But yf any maner of person shall deserue the accusation of any such, the first he be charitably admonished therof: And yf that shall not amende hym, then to denounce the offendours to the Ordinarie, or to some hygher power hauyng auctoritie to correcte the same.

51.
Agaynst he-
reticall & sedi-
tious booke.

Item, because there is a greate abuse in the printers of booke, which for couetousnes chiefly regard not what they print, so they may haue gayne, whereby aryseth great disorder by publication of baitefull, bayne, and infamous booke.

Injunctions.

bookes & papers: The Quenes Maiestie strait-
ly chargeth and commaundeth, that no maner
of person shal print any maner of booke or paper,
of what sorte, nature, or in what language soe-
uer it be, except the same be fyrst licensed by her
Maiestie by expresse wordes in writing, or by. vi.
of her priuie counsell: or be perused and licensed
by the Archbyschops of Caunterbury and Yorke,
the byshop of London, the Chauncelours of both
vniuersities, the bishop being Ordinary, and the
Archdeacon also of the place where any suche
shalbe printed, or by two of them, whereof the or-
dinary of the place to be alwayes one. And that
the names of suche as shall allowe the same, to be
added in the ende of euery suche worke, for a testi-
mony of the allowaunce thereof. And because
many pamphletes, playes, and balettes, be of-
ten times printed, wherein regarde would be had
that nothing therein should be eyther hereticall,
seditious, or vnseemly for Christian eares: Her
Maiestie likewise commaundeth, that no maner
of person shall enterpryse to print any suche, ex-
cept the same be to him licensed by such her Ma-
iesties commissioners, or thre of them, as be ap-
pointed in the Citie of London to heare and de-
termine diuers causes ecclesiasticall, tending to
the execution of certayne statutes, made the last
parliament for vniformitie of order in religion.
And yf anye shall sell or vtter any maner of
bookes or papers, beynge not licensed as is a-
foresayde: that the same partie shall be punished
by the order of the sayde Commissioners, as to the
D.i. qualitie

qualitie of the fault shalbe thought meete. And touching all other booke of matters of religion, or pollicie, or gouernance, that hath ben printed eyther on thisside the Seas, or on the other syde, because the diuersitie of them is great, and that there nedeth good consideration to be had of the particularities thereof: Her Maiestie referreth the prohibition or permission thereof, to thorder whiche her said Commissioners within the Citie of London shall take and notifie. Accordyng to the whiche, her Maiestie straightly commaundeth all maner her Subiectes, and specially the Wardens and company of Stationers, to be obedient.

Provided, that these orders do not extende to any prophane aucthours and workes in any language, that hath ben heretofore commonly received or allowed in any the vniuersities or scooles, but the same may be printed and vbled, as by good order they were accustomed.

Item, although almightie God is at all times to be honoured with all maner of reuerence that may be deuised: yet of all other tymes, in tyme of Common prayer the same is most to be regarded. Therefore, it is to be necessarily receyued that in tyme of the Letany and of all other Collectes and common supplications to almightie God, all maner of people shal deuoutly and humblye kneele vpon their knees, and geue care therunto. And that whensoever the name of Iesus shalbe in any Lesson, Sermon, or other wyse in the Churche pronounced, that due reuerence

not 52.
Reuerence
at prayers.

not
Honour to
the name of
Iesus.

Iniunctions.

made of all persons yonge and olde, with lowly-
ness of currie, and vncoueryng of heades of the
men hynde, as therinto doth necessarily belong,
and heretofore hath ben accustomed.

Item, that all Ministers and readers of pub-
lique prayers, Chapters, and Homylles, shal be
charged to reade leysurely, playnely and distinct-
ly, and also such as are but meane readers, shall
peruse ouer before, once or twyse, the Chapters
and Homylles, to thintent they may reade to the
better vnderstandyng of the people, and the more
engagement to godlynes.

53.
Curates to
reade distinct
lye.

An admonition to simple men,
deceyued by malicious.

WHE Queenes Maiestie beyng in-
fourmed that in certayne places
of this Realme, sundry of her na-
tue Subiectes, beyng called to
Ecclesiasticall ministration in the
Church, be by sinister perswasit-
on and peruerse construction, induced to fynde
some scruple in the fourme of an othe, whiche by
Act of the last Parliament is prescribed to be
required of diuers persons, for the recognition
of theyr allegiaunce to her Maiestie, whiche
entaynely neyther was euer meant, ne by any
sort of wordes or good sense can be therof ga-
thered: woulde that all her louyng Subiectes
shoulde vnderstand, that nothing was, is, or shal be
meant

meant or intended by the same othe, to haue any other duetie, allegiaunce, or bonde required by the same othe, then was acknowledged to be due to the moste noble kynges of famous memoꝝ kyng Henry the eyght, her Maiesties father, or kyng Edward the. vi. her Maiesties brother.

And further her Maiestie forbiddeth all manner her subiectes to geue eare or credite to suche peruerse and malicious persons, whiche most sinisterly and maliciously labour to notifie to her louyng subiectes, howe by the wordes of the said othe, it may be collected by the kynges or Quenes of this Realme, possessours of the crowne, may challenge auctoritie and power of ministry of diuine offices in the Church, wherein her sayde subiectes be much abused by such euill disposed persons. For certaynely her Maiestie neyther doth, ne euer wyl challenge any other auctoritie, then that was challenged and lately vbled by the sayde noble kynges of famous memoꝝ, king Henry the. viii. and king Edward the. vi. which is and was of auncient tyme due to the Imperiall crowne of this Realme: That is, vnder go to haue the soueraintie and rule ouer all manner persons borne within these her Realmes, dominions, and countreys, of what estate eyther Ecclesiasticall or temporall soeuer they be, so as no other forraigne power shall or ought to haue any superioritie ouer them. And yf any person that hath conceived any other sense of the forme of the sayde othe, shall accept the same othe with this interpretation, sense, or meanyng, her Ma-

her Majesty is well pleased to accept every such in that
behalf, as her good and obedient subiectes, and
shall acquite them of al manner penalties concey-
ned in the said act, against such as shall peremp-
torily or obstinately refuse to take the same othe.

For the Tables in the Church.



Whereas her Ma-
jesty vnderstandeth
that in many and
sundry partes of
the Realme, & au-
tels of the Chur-
ches be remoued,
and Tables pla-
ced for ministrati-
on of the holy Sa-
cramente, accor-
dyng to & fourme
of the lawe there-

Whereas the
said lawe

provyded. And in some other places, the au-
tels be not yet remoued, vppon opinion concey-
ued of some other order therein to be taken by her
Majesties visitours. In the order whereof, la-
ying for an vniformitie, there seemeth no matter
of great moment, so that the Sacrament be due-
ly and reuerently ministered. Yet for obseruation
of one vniformitie through the whole Realme,
and for the better imitation of the lawe in that
behalf, it is ordered that no autel be taken
downe, but by oversight of the Curate of the
Church,

D.iii.

Church, and the Churchwardens, or one of them at the least, wherein no riotous or disordered manner to be used. And that the holy Table in every Church be decently made, and sette in the place where the altar stode, and there commonly covered as thereto belongeth, and as shalbe appointed by the visitours. Also to stande, sayng when the Communion of the Sacrament is to be distributed, at whiche tyme, the same shalbe so placed in good sort within the Chauncell, as whereby the Minister may be more conveniently heard of the Communicantes in his prayer and ministracion, and the Communicantes also more conveniently and in more number communicate with the sayde Minister. And after the Communion done, from tyme to tyme the same holy Table to be placed where it stode before.

The Sacramental bread.

Item, where also it was in the tyme of King Edward the, vi, bled to have the Sacramental bread, of common fine bread: It is ordered for the more reuerence to be geuen to these holy mysteries, beyng the Sacramentes of the body and bloud of our Saviour Jesus Christ, that the same Sacramental bread be made and fourmed playne, without any figure therebpon, of the same finenesse and fassion rounde, though somewhat bigger in compasse and thicknesse, as the vsuall bread and waser, heretofore named singing cakes, whiche serued for the vse of the priuate Masse.

Iniunctions.

The fourme of bidding the prayers

to be used generally in this uni-
forme sort.

Ne shall pray for Christes holy Ca-
tholique Church, that is, for the
whole congregation of Christian
people, dispersed throughout the
whole worlde, and specially for
the Church of Englande and
Irelande. And herewith I requyre you most spec-
ially to pray for the Quenes moste excellent Ma-
iestie our Soueraigne Lady Elizabeth, Queene
of Englande, Fraunce, and Irelande, defendour
of the fayth, and supreme governour of this
Realme, as well in causes Ecclesiasticall as Tem-
porall.

You shall also pray for the Ministers of Gods
word & Sacramentes, as well Archbishops
and Bishops, as other Pastours and Curates.

You shall also pray for the Quenes moste ho-
norable Counsell, and for al the nobilitie of this
Realme, that all and euery of these in theyr cal-
ling, maye serue truely and paynefully, to the
glory of God, and edifying of his people, remem-
bering the accompt that they must make.

Also, you shall pray for the whole commons of
this Realme, that they may lyue in true fayth
and feare of God, in humble obedience and bro-
therly charitie one to another.

Finally, let vs praise God for al those which are
departed out of this lyfe in the fayth of Christe,
and

Iniunctions.

and pray vnto God that we may haue grace so to direct our lyues after the good example, that after this lyfe, we with them may be made partakers of the glorious resurrection, in the lyfe euerlastyng.

And this done, shewe the Holydayes and Fastyngdayes.

Alwhiche and singuler Injunctions, the Quenes Maiestie ministreth vnto her clergie, and to all other her louyng Subiectes straghtly chargyng and commaundyng them to obserue and keepe the same, vpon payne of deprivation, sequestration of frutes and benefices, suspension, excommunication, & suche other coercion, as to Ordinaries or other haue Ecclesiasticall iurisdiction, whom her Maiestie hath appoynted or shall appoynt for the due execution of the same, shalbe seene conuenient. Chargyng and commaundyng them to see that Injunctions obserued and kepte of all persons beyng vnder theiurisdiction, as they will answer to her Maiestie for the contrary.

And her highnes pleasure is, that euery Justice of peace, beyng required, shall assist the Ordinaries and euery of them, for the due execution of the sayde Injunctions.

FINIS

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